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WEEKLY REVIEW.

—OUT of the one hundred and fifty Bishops in conclave assembled at Lambeth, four voted for allowing Non-conformists in the pulpits of the Church, viz., the Bishops of Sydney, New York, Minnesota, and Ripon. The *Rock* says :—

It is understood that at the concluding sitting of the Lambeth Conference on Friday last the Bishop of Sydney (Dr. Barry) suggested the adoption of the following resolution with regard to the Church's position in relation to Nonconformists: "That in the opinion of this committee such conferences with Dissenters are likely to be fruitful, under God's blessing, of practical result only if undertaken with a willingness on behalf of the Anglican Communion, while holding firmly the threefold order of the ministry as the normal rule of the Church, to be observed in the future, to recognise, in spite of what we must conceive as an irregularity, the ministerial character of those ordained in non-episcopal communions, through whom, as ministers, it has pleased God visibly to work for the salvation of souls and the advancement of His kingdom, and to provide in such way as may be agreed upon for the acceptance of such ministers as fellow-workers with us in the service of the Lord Jesus Christ." The Bishop of Brechin and other prelates proposed several amendments to this resolution.

—THE first week of the Pan-Anglican Conference was spent in the discussion of given subjects with appointed speakers to introduce them. The second and third weeks were devoted to the work of committees, and the last four days to a consideration of their reports. On the Saturday of the last week the Archbishop of York preached the closing sermon in St. Paul's Cathedral. The *Daily News* says :—

It was a plain-spoken warning with respect to what he termed "the terrible problem of the poor." The text being the extract from Paul's Epistle to the Romans—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (8 chap. 19 verse.) After the lapse of eighteen centuries, the preacher showed, that the world, full of misery, still waits for a redeeming power, since strife and struggle, pain and death, seem to be inscribed upon the world's foundation stones. He then gave reasons why the faithful should not lose heart, but read in the past the triumph of the future. Among many telling points made by the Archbishop, the following are perhaps the most striking. If our boasted progress becomes more rapid I do not see why the riches may not grow greater, and the poverty more deadly. The terrible element of this question is that our present progress aggravates both extremes, doubling the wealth of the rich, halving the wages of an increasing multitude of poor. The quick progress of science does not alleviate it; against the slower progress of spiritual improvement it is the chief resisting agency. Competition, trade, brilliant invention, the hope of profit, have made many rich; but in the nature of the case the great commercial machine stands sometimes still, and then the capital of the rich remains, and the labour, which is the capital of the poor, lies useless, and they starve. The power of Christ, on the other hand, which has wrought such wonders in the past, ennobling the family life, building hospitals, freeing the slave, organising the care of the poor, still exists, and if it seems weaker, it is owing to the weaker faith of His followers. Let us consider this deeply with prayers and tears; nay, with larger and constant sympathy. Let us more actively affirm the doctrine of love to others. Let us apply it to thoughtless marriages, intemperance, and want of thrift—the chief causes of the helplessness of the people. Let us speak of avarice as a deadly sin; let us explain to the people the sin of luxury; let us charge wealth with its proper trusts, its Christian duties; let us remind Dives that only not to think of Lazarus at the gate is a sin against Christ.

—THE Keswick Convention for the promotion of Scriptural holiness, founded by the late Canon Battersby, has just been held in that pretty border town. We hear that it was a profitable and encouraging occasion. The Bible readings on the subject of the Second Advent by Rev. Hubert Brooke are spoken of as especially attractive and useful. A deeply interesting meeting on Foreign Missions was also held, presided over by Mr. Eugene Stock of the C. M. S. *The Christian* says :—

The teaching at Keswick is based on a constant reference to the Word of God. Every speaker refers to the passages which he quotes, and as each reference is given there is a simultaneous marking of it in the almost universal note-books, or an immediate turning to the passage in the Bible. Surely Christian teachers would do well to imitate this valuable practice. Why should not every sermon be distinctly built up from the Word of God, the passages quoted, and the congregation encouraged to turn to their Bibles, so that each statement may be tested and verified by the supreme standard of appeal given to men? Our congregations are too little familiarised with the use of the Bible. We seldom hear the rustle of leaves in the course of a sermon, which would indicate that the Word of God is regarded as the only authority on which the statements of men can be accepted. And it is to this that we attribute much of the laxity in the teaching and the hearing of the present day. Error must creep in where the Word of God is not kept well to the front.

It would be difficult for the most captious to take exception to the general teaching given from the Keswick platform. The tendency of the heart to go astray unless restrained by the grace of God, constantly needed and as constantly applied; the wiles of the tempter; the sufficiency of the keeping power of Jesus; the necessity for the surrender of any and every thing which is indicated as questionable and wrong, by the Spirit speaking through the Word; the nature of sanctification, as consisting in the indwelling of God by the Holy Ghost; the constant need of the precious blood to cleanse from sin; the righteous demand of God for the consecration of the entire nature to Himself; all these truths are insisted upon with many variations of illustration and detail, but with a beautiful harmony of purpose, by all the speakers.

—THE Rev. H. Forman, of the American Presbyterian Mission, has been delivering himself on the subject of women publicly preaching the Gospel, to which he entirely objects. This has given rise to a good deal of correspondence in various papers up-country in which the usual arguments on both sides have been produced. We think that the "signs following" the preaching of some women, when sinners have been converted and God glorified by their ministry, a sufficient answer to those who would forbid their exercising a gift which God has manifestly bestowed upon them. On this subject the *Indian Witness* well says :—

"Preaching the Gospel is supernatural work. Fitness for this work does not come from age, colour, sex, culture or nationality. God has always tried to teach men that He would speak by whom He would. How He has chosen the weak things to confound the mighty; and how many rebukes impious glorying flesh and race have received from Him! When Jewish ritual was "faultily faultless" and the nation sunk in trespasses and sins, He called some one outside the priestly caste, put His burden upon his heart and then scourged the nation if they neglected the message. By placing the prophet above the priest, God gave ritualism a strong rebuke, and all men a lesson in the methods of the Divine administration. The gold has been picked from the sand, the diamonds separated from the dross, the people who are not a people have been a chosen generation, and the stones have proclaimed God when men sinned and silently sank into death. God is not dependent on social status, sex or culture, but they that "honour me will I honour, saith the Lord." Preaching is not the *natural* right of man. It is all of grace; God calls, qualifies, and anoints His preachers. 'By their fruits ye shall know them.' Let us not 'limit the Holy One of Israel.'"

—THERE passed away last month at her Summer home in Pennsylvania, one of the noble band of Quaker women preachers who have done so much to vindicate the right of women to take an equal share with men in the service of the Church, and have proved that they can do so without forfeiting one iota of their womanly dignity and reserve, or going out of their sphere as wives and mothers. Of this band were Margaret Fell and Margaret Thomas in the days of George Fox, Mary Dyar, Elizabeth Fry, Rachel Savory, Christine Alsop and a long line of noble women down to the present day. In all movements in England and America to raise the fallen, help the poor, and ennoble womanhood, women Friends at the present time take a prominent share. Mary Whitall Thomas the subject of our present note, says the *Union Signal* of the W. C. T. U., "was, like her better known sister Mrs. Hannah Whitall Smith, a born leader, which means that she was one whom her comrades love to follow.

She never said, 'Do thou go,' but always, 'Let us come.'

"Mrs. Thomas was a preacher of the Society of Friends and one of the most acceptable and influential in the United States. The wife of James Carey Thomas, one of Baltimore's most prominent physicians and Christian men, Mrs. Thomas was the picture of an almost ideal wife, mother and 'lady bountiful,' as one saw her in her own home surrounded by her beautiful and accomplished children. For years Mrs. Thomas conducted a meeting for Bible study once a week in the Quaker meeting house at which gathered the most influential and accomplished women of the city from all religious communions, but, perhaps, notably the Episcopalians. No presence was more familiar in the beautiful city of monuments than that noble well-built form so alert and yet so full of dignity, that handsome face with waving hair, broad brow, eyes keen but kindly, and 'smile as sweet as summer.' There was no good word or work that could not count on Mrs. Thomas. She was devotedly religious; it was all her life to be a Christian; she knew no other character, would have repudiated any other reputation. No state president is more deeply enshrined in the hearts of loving and loyal followers, and none in all our great union has been surrounded by a more capable or faithful group of co-adjutors. At the last state convention I was present and saw no diminution in the power and patience of my heroic friend. Her smile was just as sunny, her voice as firm and clear, her intrepidity as notable, but she knew even then though none of us did that she was stricken by a disease that physicians had pronounced mortal. She did not yield to it, she would not speak of it, she believed the infinite power could bear her above it, and so with wonderful faith and unspeakable gentleness she passed the days until the sweet transition came that gave her to those whom she had loved and lost awhile. She is gone from us in the magnificent maturity of her influence and her affections; she who allured to brighter worlds, has led the way."

—Some of our readers may be interested in the following from the M. M. P. M. Mission. Address Munshi Govind Ram, Agent, Dharmsala, Punjab.

1. This Mission has been asked to bring out the following "Silent Messengers," if you would care to have any copies kindly let me know as soon as possible.

2. Text-card No. 294. Deva Nagrí-Hindí, "Us ke Putr Yíshú Masíh ká labú ham ko SAB páp se pawitr kartá hai."—

1. Yohan i. 7. (third edition).

3. Text-card No. 281. D. N. Hindí.—Titus ii. 11—14.

4. Bhajans, Ghazals and Hymns, as leaflets, in Roman, and Persian-Urdu, and Hindí, and some in D. N.-Hindí.

"Isá Tú hai merí ás."

"Suno ai ján, wagaira."

"Ai gunahgár, ai gunahgár, kyún gáfil sotá hai?"

"Yesú pás á, na der kar, ai yár!"

"Des ek hai, khush o khass,"—("There is a happy land.")

"Mile khák men nau-jawán kaise kaise."

"Yahán dukh ham sahte hain."—("Here we suffer grief and pain.")

"Duniyá men dil náhín lagáná!"

"Yíshú Masíh mero práná bachaiyá."

"Jai Prabhú Yíshú jai Adhirája."

"Kis pás jáwe pápi jan?"

"Kyún mana bhúla hai yih sansárá?"

Also one in Panjabi "Isá nál prít jinhan di, so pápí tar jáwange."

5. Lord's Prayer in Arabic-Sindhí.

6. Lord's Prayer Arabic—latest revision. 5 and 6 St. Matthew's rendering.

7. Ten Commandments, condensed, in Arabic-Sindhí.

8. Ditto in Arabic—latest revision.

9. Deut. xviii. 18 and 19 in Arabic-Sindhí, and Arabic.

10. Text-card. John iv. 24, in Mahrátí.

11. A few trial Text-cards in Nepálese, and Tánkari.

—A London paper, devoted to the interests of young men, thus arraigns the London Y. M. C. A. Does the "inasmuch as ye did it not" apply in this case? We await the answer.

A climax has now been reached in the black history of betting and racing. Hitherto all protests against the evils of the turf have been met by the solemn assurance that races were honestly run. The recent trial has effectually disposed of that plea. The last defence of the "purity of the turf" has thus broken down, and the country is face to face with a gigantic evil. We say gigantic, for horse-racing has more votaries than any religion. Its literature is enormous: its influence world-wide. It provides a risky excitement for the rich, and a hideous fever for the poor. It shows men how to get hold of their neighbours' property without giving any equivalent, and, in plain English, absolutely promotes theft. What are we to do? The Y. M. C. A. has never lifted a finger to put down betting. The London Association certainly cannot do so now, after accepting with enthusiastic delight the patronage of the Prince of Wales. Will not the pulpit speak out boldly, and with a trumpet tongue warn young men of the irreparable degradation which results from gambling? We rejoice to see that Mr. Hugh Price Hughes has been hurling quite a thunderbolt at this evil from the platform of St. James's Hall. He asserted that if Christians would only speak out, they could abolish gambling as easily as they smashed the compensation clauses of the local Government Bill. All gamblers ought to be expelled from the House of Commons, even if they are welcomed by the Y. M. C. A. Betting clubs must be put down—especially those frequented by the rich. What we want is a man full of courage and tact, who will lead a crusade against the biggest curse of modern times.

—We are glad to learn from the *Alliance News* that

On the 24th of July a meeting was held at the residence of Mr. Samuel Smith, M. P., which may have an important bearing on the Temperance destinies of India. Those who assembled did so in response to invitations from Mr. W. S. Caine, M. P., who expressed his views in reference to organised efforts for opposing the *abkari* or excise system by which the ancestral sobriety of the natives of India is being sapped and undermined. By those present it was resolved to form themselves into an Anglo-Indian Temperance Association with Mr. S. Smith, M. P., as president, Mr. Hugh Matheson as treasurer, and Mr. Caine, M. P., as secretary. It is Mr. Caine's intention to go to India a few months hence, and endeavour to establish branch associations, composed of natives and Europeans, at Bombay, Calcutta, and Madras. I name Bombay first, because it is probable that the earliest organization may be formed in that city, where the materials for constituting it already exist. It is further intended to engage the services of some well-qualified Englishman to act as a superintendent of the work in India. While it will encourage Native resistance to the liquor traffic, it will discourage the officers of the Government from that exuberant activity which some of them have displayed in pushing a policy which increases revenue at the expense of virtue and manhood.

—A portentous-looking blue-book is the Annual Report of the Soldiers' Total Abstinence Association, now to be known as the Army Temperance Association. The increase of membership during the year was 624, the total now standing at 12,119. During the year 1,000 members in good standing left for England which adds considerably to the increase, though it may fairly be supposed that some have joined who have newly come out who were teetotallers before. There is nothing in this report beyond what has been previously fully discussed to justify the alteration in the Association. Indeed the secretary admits that in his tour his

"enquiries were principally directed towards finding out a true expression of the feeling and attitude of total abstainers towards temperance and temperate men, and the position of the Association rooms; there can be no doubt they one and all most distinctly and emphatically are against the Association rooms being grouped with the others in the present scheme now before Government; and, moreover, I am bound to say, my experience, much as I regret to say it, is entirely with *them* in this matter. On the other hand, I find the *practice* of very many of them is *broader* and more liberal than their *principles*; for instance, though they too often sneer and jibe at the idea of a temperate man, and say such an one is an impossibility, yet if a man came quietly into their Association rooms, they would make him very welcome, and honestly try their best to keep him there, if they found he wanted that quiet and opportunity to keep out of mischief which men 'on the tack,' as they call it, rather pride themselves in."

Just so, if an isolated soldier or two seeks the temperance rooms for their advantages of quiet and comfort, it is presupposed that he is a candidate for their full advantages. It is an altogether different matter, when as under the new arrangements, any man, whatever his character, can command the advantages of the temperance room, out-number and out-vote its legitimate occupants, and even frequent it in a tipsy state, as we are credibly informed is the case, in one station at least, at the present time.

—Mrs. Josephine E. Butler has started a quarterly journal called *The Dawn*, in the interests of the Social Purity movement on the continent of Europe. The present issue gives a record of progress in Switzerland, France, Italy, Gibraltar and New Zealand, with a good deal of cheering correspondence from workers in those and other countries, anent the progress of the movement for abolishing bad laws in India. M. Aime Humbert of Neuchatel writes:—

"A thousand thanks for your telegram. I must say *I expected your news* God has once more justified the faith of His children, and has specially confirmed and marked with His seal the holy audacity of these latest attacks. Yesterday at a meeting for prayer, all those present were under a strangely forcible impression that the victory would be gained in your Parliament.

—The Third Party, as the Prohibitionists are called in the United States are making things decidedly uncomfortable for the other parties in view of the approaching Presidential election in November next. Their candidate, General Fisk, it is thought, will scarcely obtain sufficient votes to get

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a chance of election this time, though if the agitation continues, and it will continue till another four years are up, we may yet see the whole of the United States under Maine Law. They are fighting for the destruction of the drinking saloons. In the interests of the purity of home life the Women's Christian Temperance Union is ardently supporting this party, by voice and pen. A large majority of the best people have joined it. A few are left in the Republican Party who advocate the closing of saloons. A facetious writer describes these anti-saloonists among the Republicans as a few white hairs in the tail of that party, while brewers and distillers are its head and front. The good people who still cling to the Republicans cry out that the Prohibitionists are ruining their chances of success. It has ever been so. Reformers who go in for radical reforms, for getting rid of evils root and branch, have always had to bear the pain of separation of heart, from some who have previously been at one with them, perchance from their dearest friends. This is bitter to the flesh, but God ever honours those who are on His side and sooner or later, the world acknowledges that they were right.

"Once to every man and Nation, comes the moment to decide,
In the strife 'twixt truth and falsehood for the good or evil side,
Some great cause, God's new Messiah, offers each the bloom or blight
And the choice goes by for ever, 'twixt that darkness and that light."

—The *New York World* has a story of a woman in that city who undertakes to treat ugly women and make them beautiful, like the famous Madame Rachel. But she is a wiser woman. Her treatment does not consist in plastering the complexion with enamels but in taking hygienic measures which improve the health as well as the appearance. Stout women are dieted and ordered a daily bath in rock salt. Thin women are fed up with fattening foods, and artifices adopted to increase their appetites. She orders off the corsets of round-shouldered girls, and puts them into braces instead, with daily exercises on a pulling machine to help on the good work; while awkward and heavy girls are given a bar over which they are to jump many times every day. When a woman has become too florid she is fed on sassafras tea and given hot baths, and the pale woman has her baths cold and a bottle of claret each day. This "beauty doctor," as she is called, has effected some wonderful cures of plainness, and in several cases has taken entire charge of a woman for six months, with the result that at the end of that time her friends scarcely knew her, so greatly had her appearance changed. There is talk of an infirmary or private hospital being established near New York, of which the beauty doctor is to have charge, and where women will go, as they do now to the rest cures, to undergo thorough treatment for ugliness. She will immediately give up a case if her directions are not followed to the letter. She holds that there is no excuse for thorough ugliness, and that it can be to a great extent made a matter of will with a woman whether she will be pretty and pleasing or not. We agree with her as far as the adjective pleasing is concerned. A cottage house-wife in the home country, one day entertaining some passing travellers greatly amused them by saying to a young girl of the party, as she handed her a comb and towel to improve her appearance, "Ah, my dear, a contented mind is the best beautifier of the face." We have often had occasion to verify this saying of the old lady. It is true that the workings of the mind have a greater influence on the countenance than most people seem to realise. In the case of the young woman in question a wiser or more apposite piece of advice could not have been given her by any one of her most intimate acquaintances.

NATIVE CHRISTIAN CLERKS AND SERVANTS.

The *Indian Churchman* prints a leading article in its present issue on the reproach so often thrown upon missionaries, that Christian clerks and Christian servants are less trustworthy and reliable than non-Christians of the same classes. The writer truly says that people who make these assertions are often judging the whole class by one or two unworthy specimens they have met. With regard to clerks, he advises that Christians should be encouraged to try some other occupation, instead of entering upon one already so overcrowded, and where a solitary Christian among a number of Hindus is looked upon as an interloper and discredited in every possible way by his fellows. He says:—

"If for example, they would take up some form of industrial work in mills, and workshops, and qualify themselves to be foremen and superintendents, there are splendid openings which they would be specially fitted to take advantage of. The education of a Christian and his freedom from caste prejudices should give him an immense advantage over Hindus in work of this kind. What is chiefly required is a willingness to undergo the preliminary drudgery and master the details of the work. As a rule this is just what Indian lads will not do, and the consequence is that very few are competent to act as foremen or superintendents, and mill-owners complain that they have to import men from England at high salaries to do work which might very easily be done by Natives."

* * * *

"With regard to the Christian servants we are afraid that we cannot say that the blame is to be laid altogether at the door of circumstances. No doubt the power of his Christian principles and the general tone of the body to which he belongs ought to be sufficiently strong to raise him far above the caste morality of the heathen; but as a matter of fact it is peculiarly difficult to bring any very strong religious influences to bear on Christian servants. They are at work all day, Sunday and week day, in their masters' houses, and few masters or mistresses are considerate enough to make arrangements to allow their servants to attend service on Sundays. The consequence is that it is not easy for a Christian servant to keep up a regular religious life and he soon lapses into an attitude of indifference which inevitably tells upon his morality. We are afraid too that in many cases the example of the master is not calculated to strengthen the religion of the servant. It frequently happens that servants are unable to attend services on Sunday because Sunday is the one day in the week which their masters choose to give large entertainments. And what is likely to be the effect upon a servant when he sees his master totally indifferent to the public ordinances of religion? "Like master like man" is far truer in India than it is in England.

There is too another reason which accounts for a considerable number of the complaints made about Christian servants. Many adopt this occupation just because they are unsatisfactory characters. And it is these men who for the most part give Christian servants a bad name. At the same time the Missionary Societies are not altogether blameless in this matter. The work among poor Christians in the towns has often been neglected for more promising work in the villages. We know of two cases in which congregations composed almost entirely of servants were left for years without any spiritual ministrations at all. Is it to be wondered that, when thus neglected, they do not produce bright examples of Christian virtue? Christian morality in a community is a slow growth and requires diligent cultivation. But wherever in India or any other country Christian influences have really been brought to bear upon the people they have never failed to bring forth the fruits of a higher morality. In South India where Christianity has flourished for many years and the Missions are vigorously worked the moral superiority of Christians to heathen is most marked, and if the same result is not visible elsewhere it is largely due to the fact that the children have been neglected and pastoral supervision inefficiently provided. It would be strange indeed if the direct influence of Christianity were powerless when its indirect influence upon Hindus and Brahmos is felt so strongly for good."

Epitome of News.

Saturday, August 18.

—Hanmantrao's case was proceeded with yesterday. Mr. Kantikar, Secretary to the Poona Municipality, corroborated Sindekar's statement, and deposed to hearing the conversation between Hanmantrao and Sindekar. Luxmon Govind Sindekar, brother of the informant, deposed to sending money to his brother, Narayen Govind Sindekar. Another brother gave evidence as to holding a conversation with Hanmantrao and bidding for the transfer of Agashi, a karkoon in the Commissioner's office. He spoke to witnessing one brother paying an instalment of money to another towards the stipulated sum. Mr. Jardine intimated his intention of separating the four charges into two groups, and endeavouring to make out a *primâ facie* case in the first two, abandoning the others if he succeeded in doing so.

—The Hospet Taluk Board has adopted the suggestion of Mr. H. St. A. Goodrich, the Collector of Bellary and President of District Board, who has found from experience that a belt of plantain trees of the ordinary size and thickness planted between irrigated land and crowded towns or villages protected the latter from malaria effectually. The Taluk Board has directed that this be carried out wherever practicable.

—A man named Baldwin has been descending from a balloon in a parachute in Alexandra Park, London. A reporter for the *Pall Mall Gazette*, in an interview with Baldwin's business manager, drew out the following information:—"There are certain dangers connected with the descent. Supposing Baldwin should alight on a glass roof and it should break through with him. He can tell to about fifty feet where he is going to land, and if he thinks well he can go forty feet further on. But he can't keep on doing this. He has considerable control over the parachute, but not to the extent he would like The wind adds another danger, but unless it blows a bad hurricane, he makes the ascent. He has been up when the wind has been blowing 18 miles an hour, and has come down in safety. When he struck the ground, however, he had to run

as hard as he could, and double and roll over on his feet. He is a very cool man. We are never in any fear about his head; he never gets giddy. He does not drink or smoke."

—Mr. Crawford's application to the Sessions Judge to order the District Magistrate to hear the case which was discharged, was rejected by Mr. Candy. It is said that Mr. Crawford will appeal against the Sessions Judge's decision to the Bombay High Court.

—A Rangoon paper, in noticing the arrival of a cargo of two thousand tons of Bengal coal shipped for the Irrawaddy Flotilla Company, says :—This is the first instance, we think, of Bengal coal being imported here and in large quantities, although we have learned that lately the Local Government has been receiving supplies from the same quarter. It is evident that the Irrawaddy Flotilla Company have been compelled to endeavour to meet their coal requirements in India, in consequence of the extremely high rates of freight from England that have been ruling for some considerable time and there being no prospects of a reduction. The shipment is very likely a trial one, and on its success will no doubt depend some large orders.

—A Dublin correspondent of the *Alliance News* says: Much indignation is felt in Dublin by the Protestants over a letter Canon Wilberforce has sent from Ireland to his parishioners in England, in which he makes some remarkable references to the Dublin cathedrals. The Canon states that the two Protestant cathedrals of Dublin are both memorials of drink, St. Patrick's Cathedral having been built from the proceeds of porter brewing, and Christ Church Cathedral from whisky distilling. The largest Presbyterian chapel was also built by a whisky distiller. Brewing and distilling, the Canon adds, appear to be the main industries of Dublin, with the result that half the crime not agrarian of all Ireland is in Dublin, and that of towns of over 100,000 inhabitants Dublin is statistically the most drunken in the United Kingdom.

Monday, August 20.

—The Government of India are, it is understood, about to take practical measures to avail themselves of the offers made by the various Native Princes to assist in the defence of the North-West Frontier. The particular form in which it is proposed that advantage should be taken of these offers is by requesting a number of the principal States to maintain a certain portion of their armed forces in a condition of readiness for active service, in a way which will put no undue pressure upon the resources of their rulers. With this object it is intended to invite the representatives of three or four of the principal States in the Punjab to assemble shortly at Simla in order to explain to the Government of India the views of their respective durbars.

—The *Indian Engineer* states that the work of deepening the harbour at Aden is soon to be put in hand. Official announcement has been made that the difficulties raised by the military authorities, which have hitherto prevented the sanction of the Government being given to the work, have been overcome, and we may now expect that, within a comparatively short time, vessels resorting to the port, instead of having, as at present, to anchor fully half a mile from the shore, will be able to discharge their cargoes alongside jetties in connection with the wharves.

—The *Star* says :— It was admitted by Lord Wolseley, in his evidence before the Army Estimates Committee, that the establishment of Generals might be reduced by *one-half*. And his figures show that there ought to be a much larger reduction. All told, the Generals number 140, and of these 109 are unemployed. For every General upon active service there are more than four who do not give a penny-worth of service to the State. But they cost the country good round sums. An unemployed Major-General draws £500 a year, a Lieutenant-General £650 a year, and a full General £800.

—A little article on "Deaths from alcoholic excess in London," by W. Wynn Westcott, M.B., Lond., deputy coroner, Central Middlesex, has appeared in the *Lancet*. Though not a total abstainer himself, nor an advocate of the cause, he gives the following statistics from his own experience in inquests held by him in London. Of 1,220 cases of death, including deaths from violence, sudden deaths, persons found dead, and deaths with regard to which no medical certificate is forthcoming, 470 were infants, children, and persons below the age of sixteen years. These may be presumably removed from the list of deaths from alcoholic excess. Of the remaining 750 deaths, no less than 143 are recorded as being the result of chronic alcoholic disease, acute alcoholism, delirium tremens, suicide caused by drink, or of accidental death while drunk, or of accidents arising because of incapability when intoxicated; that is one death in every 5·24. Of these 143 cases, 86 were men and 57 women. Of these 143 cases, 21 were suicidal, 23 accidental, and 99 the result, more or less sudden, of syncope, apoplexy, &c., due to disease of the heart, liver, and kidneys, stated in sworn evidence as due to alcoholic excess.

Tuesday, August 21.

—A model village, designed by W. Sugden and Son, Leek, for W. P. Hartley, Esq., is being constructed at Aintree. On Saturday afternoon a company of ladies and gentlemen inspected the works. In the course of a tour the extent of the works was stated, and the various processes of jam and marmalade manufacture were illustrated. The works alone, without the grounds or sidings, cover nearly four acres, and 1,420 hands are employed. The visitors also inspected the plans of the model village—a local Saltaire—which Mr. Hartley is about to erect for the housing of his work-people. The first section of the village is over five acres in extent: of which one acre forms a well-planted village-green, and the rest is apportioned as gardens to the various houses, none of which are nearer than twelve feet to any road. There are five village shops, a large summer-house on the green, and drinking fountains, horse troughs, etc. No public-house will be allowed on the estate.

—At a recent gathering of the scholars of the Bedford Grammar School, with their parents and friends, General Sir Evelyn Wood made a very warlike speech, in which he incited the boys to become soldiers and volunteers, and made some disparaging remarks upon the lady advocates of peace. Hereupon the editor of the *Bedford Mercury* very appropriately observes as follows :—Sir Evelyn Wood may talk about war, and attack the spirit of Peace, but, for all that, Sir Evelyn may be wrong. The warriors may develop high qualities, they often do; but the brazen courage of the battlefield is not to be compared to the patient endurance of the unknown helpers of men, whose faith keeps them divinely faithful.

—At the District Magistrate's Court, Poona, yesterday, Mr. Vidal framed charges against Hanmantrao Ragdavendrao under sections 162 and 163, Criminal Procedure Code, for having accepted three thousand rupees from Bulwant Narayen Dabir, as a motive for indncing Mr Crawford, either by corrupt or illegal means, or by exercise of personal influence, to appoint Dabir to the post of Mamlutdar. The other charge was accepting two thousand rupees from Balkrishna Govind Sindekar for cancellation of his transfer from Chandore to Jowlee. Accused pleaded not guilty. The case was adjourned to the 29th instant.

—Lady Somerset Henry says that out of a list of 150,000 unemployed that came before a Board last year only two were abstainers.

—It is said that Mount Everest is not the highest mountain in the world. There is another mountain just discovered in New Guinea, mount Hercules, height 32,786 feet.

—According to the Athens correspondent of the *Daily News*, Mr. Constantine Paraskwides, forty-eight years of age, for twenty-five years a judge in the courts of his native country, and at present a judge in the Court of Appeal at Larissa, has just performed a remarkable feat in walking. On the 13th he started from Larissa, in Thessaly, at 2-30 a. m. for Athens. The thermometer during the whole of his walk averaged nearly 106 degrees Fahrenheit in the shade. The distance between Athens and Larissa is 192 miles. This distance he walked in eighty-five hours, including all stoppages. During his walk he scarcely met a living soul till nearing a village or town, the heat being so great. M. Paraskwaides is a man of most temperate habits, and his food at all times is of the simplest kind. During his walk he ate nothing but bread and loucoum (a sort of sweet), and only drank water. He was met at Athens on his arrival by his numerous friends and acquaintances, who had tried in vain to dissuade him from taking this walk in such heat.

Wednesday, August 22.

—The extraordinary amount of rain which has fallen in England is not only causing failure of crops and fruit in country districts, but distress in London in the low-lying districts by the river side. The "Isle of dogs" on which a large part of Poplar is built, has suffered much in this direction. The sewers are too small to carry off the immense body of water that has fallen, and in consequence all the cellars and lower portions of the houses of the poor inhabitants have been flooded with this diluted sewerage. Damage to the extent of £5,000 has been done to the homes of the very poor. The Lord Mayor has opened a relief fund to help recoup their loss.

—The *Pall Mall Gazette* of Aug. 2nd says: The Great Eastern Railway below Ilford is seriously flooded. There are four feet of water in the permanent way, and the whole of the passenger and goods traffic was suspended for several hours this morning, the water putting out the engine fires. The railway traffic between Epping and Waltham has also been suspended, and the train service from London to Colchester has been diverted via Waltham-cross and Cambridge. The traffic to Enfield is also suspended owing to the great rush of water through the cuttings. The land for many miles between Barking and Tilbury is flooded, the water in some fields being ten to fifteen feet deep. In the Rainham and Purfleet districts the flood water is rushing over the roads four feet deep. Many houses have been flooded, and some families have taken shelter at Rainham station. The crops are seriously damaged, and many valuable flocks and herds on the marshes stand in great peril of being drowned. Already in many places the sheep have been cut off from dry land, and are standing half covered by the rising water. Some railway bridges have been carried away, and the ballast and sleepers are in a dangerous condition. The first train to Gravesend this morning had to make frequent stoppages.

—Several of the most eminent American architects have been invited by the trustees of the proposed New York Cathedral to submit plans for an edifice which shall be the largest, costliest, and most enduring church structure in the United States. The name of the new cathedral will be St. John the Divine. Land has been purchased above Eightieth-street, near the Hudson River. No inflammable material will be used in the construction of the edifice. The exterior will be of marble or granite.

—The following are the Upper Burmah Summary reports :—Mandalay town is quiet. In the

district a petty dacoity was committed, and four head of cattle carried off. Four dacoits were arrested. In Shwebo two dacoities are reported, and one dacoit leader was captured. In the Kyaukse district, a gang in the north-east was attacked by the police in a stockaded position, and twelve dacoits were killed; our loss was one man killed, one missing, and six wounded. In Sagaing there were three dacoities and one petty robbery. In Yeu there were four petty dacoities. In the Lower Chindwin district a gang was pursued, after committing dacoity, by the Myook, and some military and civil police. Six dacoits were killed, one was captured, and all the dacoited cattle recovered. Mr. Walton surprised a dacoit gang under the leader, Nga Cho on an island in the Irrawaddy. Nga Cho and some followers were killed, and three followers captured. In Mindbu there were five dacoities. The police had four encounters with dacoits, and captured one leader and eleven dacoits, with eight guns, in Taungdwingyi. Mr. Tareleton traced a gang of dacoits for 45 miles into the Pyinmana district, killed two, and wounded three.

—The *Church Missionary Intelligencer* reports the acceptance of the following for missionary service: Mr. F. W. Browning, L.R.C. P. and S., Edinburgh; Mr. H. J. Bailey, M. B., C.M., Edinburgh; Mr. W. J. Humphrey, M.A., Queen's College and Ridley Hall, Cambridge; Mr. C. F. Warren, B. A., Corpus Christi College, Cambridge; Miss Mary Gertrude Smith, and Miss Esther C. Scott. Mr. Bailey is son of a former Missionary of the London Jews' Society in Palestine; Mr. Warren, son of the Rev. C. F. Warren, of Japan; Miss Smith, daughter of the Rev. T. T. Smith, Association Secretary of the Church Missionary Society in Lancashire. To these should be added Mr. C. T. Kelsey, engaged for the Niger as second engineer of the *Henry Venn*; and Mr. *W. Carlile Fraser, just gone* out to Eastern Equatorial Africa to assist Mr. Mackay in boat-building, &c.

Thursday, August 23.

—The P. & O. Company's steamer *Clyde*, with the English mails of the 10th instant, left Aden for Bombay, at 11 a. m., on Tuesday.

—Hunmantrao's case will be resumed on Thursday, the 30th, instead of the 29th, as previously arranged, owing to the latter day being a Hindoo holiday.

—The case in which Mr. Ommanney, Inspector-General of Police, summoned Mr. Spiers for using insulting language in connection with the part Mr. Ommanney had taken in the Crawford case, was withdrawn, the defendant having apologised.

—The news from Zanzibar, says *The Pall Mall Gazette*, indirectly confirms what we have heard from Suakin. The Mahdi, it seems, thought to crush Emin Pasha before Stanley arrived to assist him, and called upon him to surrender, sending a force to back up his demand. Emin Pasha determined to surprise it, and we know from Suakin that he has been successful, with disastrous consequences to the Mahdi. These events occurred in April. As to Stanley there are two accounts. The first represents him as hemmed in between hostile tribes, which was true enough up to the beginning of the year. The second says he had diverted his course "in an unknown direction." Our hope is accordingly increased that he has opened up communications with Emin Pasha, and that he is supporting him, either by independent or by joint operations, in the region of Bahr-el-Gazelle.

—Mr. Seager Hunt presented to the House of Commons on August 1st a huge petition, signed by 217,989 inhabitants of London and the surrounding districts, against the closing of public-houses on Sunday. The petition was about two feet high, and after being presented was carried out of the House by two of the attendants.

—Dr. Julius Wiessner has been making a microscopical examination of some old manuscripts, in order to discover of what ingredients the paper on which they are written was composed. He has conclusively proved that linen rags were used in the manufacture of paper as early as the eighth and ninth centuries. The fibre is chiefly of linen, but there are also traces of cotton, hemp, and animal fibre present. The manufacture of paper, he says, is an Eastern and not a German or Italian invention, as has hitherto been supposed. Out of 500 Oriental and Eastern specimens, not a single one was raw cotton paper. All those that were examined had likewise been "clayed," like modern papers. The material used for this purpose was starch-paste manufactured from wheat, and in some cases buckwheat. Animal substances do not appear to have been employed for claying before the fourteenth or fifteenth century.

—A return has just been published of the Civil List pensions granted during the year ending June 20th last Amongst them we note the following: Miss Frances, Miss Blanch, and Miss Amy Tulloch, in consideration of the distinguished services of their late father, Principal Tulloch, of St. Andrew's University, in connection with theology, philosophy, and literature, 25*l*, each; the Rev. F, O. Morris, in recognition of his merits as a naturalist, 100*l*,; Miss Constance Frederica Gordon Cumming, in consideration of her merits as an author, 50*l*.; Miss Laura Barnes, in consideration of the merits of her late father, the Rev. W. Barnes, as an author and linguist, 50*l*,; Mrs Balfour Stewart, in recognition of the services rendered to science by her late husband, Professor Balfour Stewart 50*l*. The total of the new pensions is 1,200*l*.

—The journey from London to Edinburgh is now accomplished in eight hours by the Great Northern Railway, and in eight and a half by the North-Western.

Friday, August 24.

—In the Public Library of Lambeth Palace on the 31st of July, the Archbishop of Canterbury conferred the degree of Bachelor in Divinity upon the Rev. Thomas Russell Wade, of Amritsar, in the Punjaub, on the recommendation of the Bishop of Lahore, at the request of the Church Missionary Society, in respect of his services as a missionary, particularly in having translated the New Testament and part of the Book of Common Prayer into the Cashmere language—a recognition, indeed, in high quarters, of Evangelical missionary enterprise.

—The total number of deaths registered in Bombay during the week ending Tuesday, 21st Aug., 1888, was 469, being 22 less than the preceding week and 2 less than the week ending the 16th Aug., 1887; the same as the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 19; Brahmins, 14; Lingaet, none; Bhattias, 4; Hindoos of other castes, 247; Hindoo outcastes, 28; Mussulmans, 112; Parsees, 14; Jew 1; Native Christians, 21; Eurasians, none; Europeans, 5; while the rate of mortality per 1,000 of the population was 25·37. There were 86 deaths from remittent fever, being 14 less than the last week and 10 less than the corresponding week of last year. There were 12 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 27. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 75, 13, and 11 last week, against 70, 35, and 9, respectively, in the corresponding week of last year. During the week 305 births were reported in the different districts.

—Exchange.—A quiet but steady market has again been current to-day. A few ready and forward Bills were placed at 1s. 4 9 32d., and thirty days' Francs at 1·71. Some Bank Telegraphic for December-January delivery was given at 1s. 4 3-32d., with option of Demand at 1-32d. more. Business still is very quiet. Calcutta quotations are unchanged, and the Bank of Bengal cash balance has fallen 24½ lakhs.—*Times of India.*

TELEGRAPHIC NEWS.

Durban, August 14th: A detachment of four hundred British troops engaged the Zulus on the 10th instant. The Zulus lost twelve in killed, but the loss on the British side is not stated.

Paris, 15th: Upon investigation it appears that the shots supposed to have been intended for General Boulanger at Charente were accidental, and occurred during an affray in the crowd.

Constantinople, 15th: A Circular Note has been issued by the Porte, declaring the Italian occupation of Massowah to be a violation of existing Treaties.

St. Petersburg, 15th: The statement recently made that a Congress would be held at Berlin for the purpose of settling the Bulgarian question is denied here.

London, 16th: Advices from the Soudan state that Emin Pasha has been shot, but no particulars have been received.

17th: The Special Commission of Judges appointed to enquire into the allegations made against Mr. Parnell and others will commence sitting on the 16th October next.

Paris, 18th: The strike here among the navvies has ended, and the men are returning to work.

19th: General Boulanger has been elected by a large majority for the Departments of Somme and Charente Inferieure, and by a narrow majority for the Department of Nord.

Durban, 19th: Latest advices state that the Usutus are retiring to their Kraals, and that Zululand is quieting down. It is reported that Dinizulu is in Swaziland, and that Usandine has offered his submission.

Cairo, 20th: Later news from Wady Halfa states that the Nile is now rising. The Egyptian cotton crop is now regarded as safe, and is expected to be the largest on record.

London, 21st: The Hon'ble Philip Percival Hutchins, of the Madras Council, has been appointed to re-place Sir Charles Aitchison in the Council of the Governor-General of India.

Washington, 21st: The Senate has rejected the Fisheries Treaty by a party vote,-the majority being three.

Durban, 21st: It is rumoured on reliable authority that Dinizulu has surrendered.

The *Harvest Field* says:—Few men have spent themselves for India more willingly or more lavishly than Dr. Murdoch. He has travelled the whole country through incessantly, and yet has found time to do an amazing amount of literary work. This month he enters on his seventieth year, and intends next year, if spared, to go Home to look for a successor. At present with unfaltering vigour, he is, as he says, "setting his house in order and endeavouring to gather up the fragments." This is no light work, and will we are sure involve the blessing of multitudes before it is completed.

—"Week-day holiness" is what the world needs. Not cloistered saint or monastic vows, but men and women who vindicate by their holy lives the promises of God; those who prove by the sweetness and power of their daily living the verity of their own professed allegiance to Jesus Christ.

The knowledge that we are wrong makes us weak; but the consciousness that we are right makes us, "Bold to take up, firm to sustain, the consecrated cross."

HOW TO ABIDE IN THE TRUE VINE.

Rev. J. Hudson Taylor at the Northfield Conference.

We get the key to the whole subject of fruit-bearing, which is the subject of the chapter here, by the first two words, "I am." It is not what you are, but what He is, God puts every man in the very place for him every time. Some men say, I am surrounded by very unfavourable circumstances at home, or in college, but in India or China I could serve the Lord. But a candle that won't burn in one room won't burn in another room, and a religion that does not make your mother and father better, and that every body in the house does not feel the benefit of, is no religion at all. So in regard to every other question, it is not our surroundings and circumstances that are important but it is the question, how close is the union between ourselves and God. This is all brought before us by those two words. In reading the Bible, you will be surprised how the Lord renders prominent all through it what He is and what He is going to do. For example, read Ezekiel 36, and emphasize the first personal pronoun where it refers to the Lord; and if it does not surprise and delight you, it will do less than it has done for me many a time. So here, we are to forget ourselves and fix our attention on the great fruit-bearer and His Father.

The use of the figure of the vine is a reference to Ezekiel 15, where the same is used of the children of Israel. They proved a false vine, bearing fruit for themselves and not for God, but Christ is a true vine. The meaning of the word "true" is not true as opposed to false, but in the sense of that which is the substance, as opposed to that which is a shadow, just as the tree in the orchard is a true tree, and the copy of it in your painting is only a false one.

Many of us read, I am the true root, and raise the question, how am I going to get the fatness out of that root. He says, I am to be the true vine, and the branch is not to get any thing out of the vine; it is to live in the vine and to enjoy itself in the vine. There is no fruit-bearing outside of the vine and so there is none outside of the living Christ. We are not intended for growth and development separate from Jesus, but just as members of a true vine, to enjoy our all in Him. If I should tie a piece of cord round my finger and say that, whatever I did for the rest of my body, I would secure a finger full of blood for that finger, do you think I would get it? So Christ does not secure a little food for you and a little for me; it requires all the blood of the whole body to keep one finger in healthy condition, and the finger is expected to co-operate with the rest of the body, to serve the whole frame. And so also is Christ; there is the whole body of Christ, and nothing else will do.

But a great deal depends upon the culture of the vine. The branches cannot go a walking, and seek a sunshiny or shady place, or go round prospecting to see where the ground is fat. Whether they are fruitful or not is dependent on the gardener. If you overprune or underprune the vine, you do not get the best fruits. It is not the sap that improves the vine. There is nothing at all to nourish the root, to strengthen or thicken the stem, to bring up the branches, but it circulates till it reaches the twigs and leaves and gets into the veins, and while it gives out what it has got, it is taking the carbon from the atmosphere, and then that thick sap builds up the vine. All the good is in the returning circulation. Many people are spiritual misers; they go to conventions, and other gatherings, and if they would only go back and give what they receive, they would be good workers. Suppose you dig a pond or tank to hold a mountain spring, as soon as you get the water there, it ceases to be a living water; but make an outlet and let there be a constant flow throughout. Do not study the Bible to find texts to preach upon, or chapters to expound; study the Bible to find something to fit your own souls. If you look for it, you will find delight, and then God will let you help others through it. Let us first take the learner's place, and then we will be able to teach.

I believe most thoroughly in the verbal inspiration of the Scriptures. I have put it to the test. I use my Bible as I use my cheque book, with this difference, that I don't tear a leaf out every time, but can use it again and again. If you will only put it under the microscope and test it thoroughly, you will see as much proof of verbal inspiration as by an examination of the structure of a leaf. Instead of thinking what the word "abide" actually means, I used to think it was a hand over hand climbing up a pole, that it was becoming one of a sort of spiritual aristocracy, that very few could reach to. The same word is rendered "remain" and this gives the meaning. I am not a very strong man, able to pull myself up to the ceiling but if I am sitting in a chair, it is not very difficult to remain there. Christ does not say, "Get further into me," but "Remain in me." I had thought that it meant keeping our heart so constantly fixed upon Him that we never lost the consciousness of His presence. I have since seen that this is feeding upon Christ. Feeding is a voluntary act, and a man that was feeding all the day and wanted to feed all night would not be a desirable member of any community. If a man gets two or three square meals a day and, if he is not very strong, a lunch or two between, that ought to be enough for any man. Abiding in Christ does not consist in fixing our attention upon Him, but is really being one with Him, and it is just as much when we are sleeping for Jesus as it is when we are waking for Him. When you pray for any thing, expect it. We often ask for things and don't expect to get them, and are like Spurgeon's theological student, perplexed because he didn't accomplish more. "Man alive," exclaimed the great preacher. "You didn't expect conversions every time you preached a sermon, did you?" "Why no, I hardly expected that," said the young man. "Well, then, of course, you didn't get them," was the reply. It is quite evident that every one who is alive in Christ has fed upon Him somewhat; then feeding upon Christ is not the attaining of a spiritual aristocracy of some of God's children, but it is what every one of God's children has done; and so we must continue to eat in order to be fed. But God may have given us a great deal, and we may have taken and used very little of it.

The promises in connection with abiding in Christ are to be claimed in faith. Since I have claimed them, my life has not been ebbing and flowing as it used to be, but it has been a life of constantly deepening joy. God's work has grown more precious to me than any thing that was precious to me before; God's service has been more sweet to me than any thing that was sweet to me before. Not only do we abide in Christ, but He abides in us. There is an indwelling. It is not the idea of the greater containing the less, because it is mutual; but that of a commingling, as that in wine and water mixed.

The conception is that of being so thoroughly united as to be inseparably one; like one of those algebraic examples in which we put a compound quantity into brackets and put a figure outside to govern the whole. Live in the continual recognition of this fact, that we are not only two, but one, living in the consciousness of our union with the Lord Jesus Christ, never thinking of what we are in ourselves, but realizing what Christ is in us, and expecting to find divine forces operating wherever we are going to serve Him. Where Jesus rules there will be no fear of failure. We meet temptation without fear, for the Lord is a mighty one within us; He wills to save, and when He wills to save he is going to enter us for the salvation of others. Take the example of a little child At first it cannot do any thing, after it has begun to assimilate and digest food it becomes developed. And when the child has grown into a man, the assimilation has been so perfect that you cannot pick that man to pieces and get a baby again. So if you grow in Christ, there will be a blessed union without separation. Abiding in Christ is not a question of being a little more or a little less perfect. You may do any amount of work, but if you don't abide in Him you will be unfruitful. If you abide in Christ, all your prayers will be answered. In that day when assembled worlds are brought together, and every thing is brought to light there won't be one single instance of true prayer offered to the Father in the name of the Lord Jesus Christ, that has not been answered. Do not think too much about your own faith, if you do you will be disappointed, but think a little about His faithfulness, and you won't be disappointed.

GOD'S ANSWERS.

By Rev. G. C. Grubb.

"On what conditions will God answer our questions?" was the subject of an address by Rev. Geo. C. Grubb at the recent Keswick Convention. "When Herod saw Jesus he was glad, . . . but He answered him nothing" (Luke xxiii. 8, 9). The Lord Jesus remains eternally silent to the spirit of carnal curiosity. Herod wanted to turn the Lord Jesus into a kind of theatrical show. But when certain Greeks wanted to see Jesus how different! It is a good thing to desire to see Jesus if nothing of carnal curiosity is in your desire. Herod, from being a great questioner, became a great mocker. Then, again, take Matt. xxvi. 62. Our Lord is always silent before the spirit of prejudice. Caiaphas and others had judged Jesus already, and had determined to get rid of Him. The Lord never gives an answer to hastiness of spirit (John xix. 9), or to that worldliness which is determined to keep on good terms with the world.

But see when He *does* answer. Let me introduce you to a lady of title, to the Queen of Sheba (2 Chron. 9). She came to prove Solomon with hard questions And Sololmon told her all her questions, and there was nothing hid from Solomon which he told her not. Someone has come 9,000 miles, from Ceylon, to this Convention! The Lord bless and fill them with his own presence and power. The Queen of Sheba came with her *heart* full; some of you have only your heads full. And then she could say, "The one half of the greatness of thy wisdom was not told me, and gave Solomon out of a full heart the best of all she had. Neither was there any such spice as the Queen of Sheba gave to Solomon Oh! may we have *that* odour of sanctity! I often hear of the odour of sanctity, but I seldom smell it. Lay your best at the feet of Jesus, and you will then say, 'Behold the half was not told.'"

INTERNATIONAL BIBLE STUDY.

*** We are sorry that Mr. Scott's usual Sunday School Lesson has not come to hand this week. Perhaps our readers may find the following a useful substitute. It is from the pen of Miss Sarah G. Stock in the *Sunday School Teacher*.

SEPTEMBER 2.

THE SPIES SENT INTO CANAAN.

NUMBERS 13 : 17—33.

Golden Text.—*Let us go up at once, and possess it; for we are well able to overcome it.* Ver. 30.

Suppose a family about to move into a new home—what would they be anxious to know? *All about it*—what sort of place it was. Whose business would it be to see that it was the right sort of place? The father's and mother's. If the parents had chosen the home it would be the right place for the children—would not be necessary for *them* to see it first and know all about it; yet they might *like* to know. Nothing wrong in that as long as they trusted their parents.

The children of Israel were about to move into a new home—were very near it—at Kadesh, close to the borders. Wished to know what it was like, so came and asked Moses to send men to spy it out and find out all about it (Deut. 1 : 22). And God told Moses he might do so (ver. 1). But was it necessary? No, because God had chosen this home for Israel, so they might have been sure it would suit them beautifully. Let us notice

WHAT THE SPIES SAW IN CANAAN.

See what Moses told them to look at—the land, the people, the cities (ver. 18—20) —whether there were trees—and what were they to bring back with them? See which way they went—up into the hilly country (called the *Negeb*, "the South") just before them (ver. 1), then into the deep valley where the Jordan flows and where the Dead Sea lies (bordering on the wilderness of Zin), right up to the very northern border (Rehob and Hamath), and then down again southward over the hills in the centre of the country, whence they could look down over the cornfields and over the pasture lands. What kind of cities did they see? and what kind of people? (ver. 28). One city specially mentioned (ver. 22). Who had once lived there? (Gen. 13 : 18 : 23 : 2). See who were living there now (ver. 22) and what is said of them (ver. 33). A little south of Hebron the spies came to a valley with a brook flowing through it—what did they bring from there? (ver. 23).

All this time—forty days—how eagerly the people waited for the spies to come back! What an excitement when the word passed through the camp from tent to tent, "They are coming!" Now notice

WHAT THE SPIES SAID ABOUT CANAAN.

Their first word is good (ver. 27). And what a proof of the fruitfulness of the land they have to show! But what is their next word? *Howbeit*, or *but—for all that*—something coming to spoil it all. What is it? There are two things.

About the cities and the people, (ver. 28, 29). This is *true* (see Deut. 9 : 1, 2). But in what manner and with what intention do they say it? Look at the effect on the people—*what* a cry of disappointment and of fear rises from the crowd (for Caleb had to *still* them)! The spies have spoken as if the conquest of that land and people were impossible; and when Caleb answers them bravely, they say right out, "We be not able"—we *can't* do it, the task is too great for us.

About the land. (ver. 32). This may mean the land is unhealthy, or that it is impossible to live in it without continual wars with the nations around, and loss of life. But anyhow, it is *not true*. They are giving a false report, making out that the land is not worth having

This is the report of ten out of the twelve spies. Joshua and Caleb have not joined in it. See now

WHAT CALEB ANSWERED.

To the first evil thing they said he gives a short answer [the second thing he and Joshua answered later, chap. 14 : 7] (ver. 30). The ten spies said, "We be not able" to conquer the land. Caleb replies, "*We are well able.*" He answers their "*can't*" with "*can.*" What is the reason for his "*can*"? What had the Lord promised? (Exod 23 : 27—31) They were not strong enough in themselves, but they were strong enough in God's promise and God's strength.

God has sent a message to all of us that He wants us to *move*—to go into another home. What is it? Heaven—yes, that is to come later, when we are called away from this life; but there is a move to be made down here first. Look at 2 Cor. 6 : 17, 18; Eph. 2 : 19. God wants us to come into His household, His family—such a safe and happy home! Are there any enemies in the way? The devil wants to stop every one from going in, so sets people to say, like the spies *You can't!* God's ways are too hard; His commandments too difficult—quite impossible to serve Him. But what does His Word say? Look at Prov. 3 : 17 (the ways of "wisdom" are God's ways); 1 John 5 : 3. Are there any to answer, like Caleb, *We can?* See what Paul says (Phil. 4 : 13), and John (1 John 4 : 4). Look at God's promise (Isa. 41 : 10). Who will say "*can't*" after that?

A PEEP AT RANCHI.

Ranchi is the chief and central station of Gossner's Evangelical Lutheran Mission, which may be considered one of the most prosperous missions in India. This mission was originally known as pastor Gossner's, so-called after its founder; indeed, it is still known by that name. The converts now number 33,000, and these are to be found living in their own villages, and scattered all over the different districts of the mission.

At Ranchi I was the guest of Mr. Onasch, the senior missionary, to whose kindness I owe a very great deal of the comfort with which I was able to make my journeys in Chutia Nagpore. I could have spent a month in Ranchi with the greatest delight, there is so much to see, and so much to hear. There is a Christian sarai here, on the mission premises, which seems to be a great power for good. It is a large square courtyard with open rooms all round, in which those Christians are allowed to put up who may be in from the district on business. They get their firewood free; and the only condition of admittance is, that they should attend morning and evening worship on the compound. There were seventy putting up in the sarai the day I saw it. Occasionally heathen people stop there too. The idea is, I think, a capital one, as it helps to keep the missionaries in touch with their Native converts in a way which otherwise it would be very difficult to accomplish. It is a plan well worthy of adoption by other societies having large numbers of scattered converts.

Mr Onasch and Mr. Gemsky (the latter was in from the station of Govindpore) very kindly took me round the place. We visited the printing press, the boys' and girls' school, and other things. I was particularly struck by the bright little Urao girls They answered so intelligently when I questioned them, while their part singing was beautiful. The Kollis are naturally very musical, their ear being, as a rule, very good. The girls sang softly and sweetly, and some of them sang alone for me. They were being taught by a Native, who seemed to have a great deal of musical talent. He had just picked up a new thing himself, (I suppose by ear,) and was putting it to music for his girls. They were being taught on the Tonic solfa system. I just wish some of our friends at home could have heard that singing; it would put to shame a great deal of the school "bawling" one hears. I was greatly struck by the practical work being done by these German missionaries. This practical character enters into everything. The children were being taught in an elementary and practical way, suitable to their village life. For instance, the girls were given a sum. One stated it on the blackboard, another worked it out in her head and gave the answer; and then both had a pair of scales and weights with some sand, and before the others they weighed out the amount which, according to the sum, they were entitled to. In the same practical way the girls were taught to cook, and to do other things which would be useful to them as the wives of country villagers. These missionaries are planting out pastors and teachers among the villages, while they themselves are surrounded by 1,150 converts, all earning their own livelihood. At times the influx of converts has been so great that on one occasion Mr. Onasch baptized "till his arm ached" I believe about 500 were baptized on that one day. One can scarcely hope that all these people had "passed from death unto life." But what a blessing to think they have renounced for ever their awful devil worship, have come from under that terrible thraldom, and have placed themselves and their children under Christian instruction!—From *A Glimpse at the Indian Mission Field.*

"A text floating in a vast quantity of weak soup," is the way in which the Bishop of Carlisle ventures to describe certain sermons he has listened to, and he thinks this ecclesiastical broth not particularly attractive. We have heard texts similarly treated at home, much to the discredit of the preachers.—*New York Observer.*

CANON WILLBERFORCE, speaking at a mission in Eastleigh, declared that the time had come when, if the Anglo-Saxon race did not crush out the drink, the drink would crush out the race.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.) —Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bander—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Vernacular Service, Sundays 3 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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SATURDAY, AUGUST 25TH, 1888.

NOTES AND COMMENTS.

From Me is thy fruit found. Whoso is wise, and he shall understand these things? Prudent and he shall know them? For the ways of the Lord are right, and the just shall walk in them: but the transgressor shall fall therein.

Mr. Henry Varley has addressed a printed letter to members of the British Parliament, in which he calls attention to the retribution which is being visited on certain Australian cities for the opium policy of the Imperial and Indian Governments. The Imperial Government having forced Indian opium upon China, in some cases literally at the point of the bayonet, "Indian opium is finding its way in ever-increasing quantities to the Australian cities" at the hands of Chinamen whom we have taught to use the poison. Mr. Varley, who has recently returned to England from Australia, says there are 150 opium dens, with their lamps, pipes, and couches in full blast, in the city of Melbourne. He speaks of "thousands of English and Colonial girls, men and women also, who are being cursed and ruined in the Melbourne opium dens. In one 'Rescue Home' that I visited, no less than 1,015 different cases of girls and women had been received in five short years. Many of these had been drugged, seduced, and damned in these houses. The unclean birds sent forth by this superior race to corrupt and curse the inferior races are returning home with disease, degradation, and death on their wings. Australia is not far removed from China. Chief of England's colonial possessions, and where our English life abounds, it is perhaps fitting that the terrible reprisal should bring its curse there."

The British opium policy is another outcome and illustration of godless statesman ship, which is always short-sighted. There is a Supreme Authority, and therefore, of course, wrong-doing must ever bring retribution. Christian philanthropists must take this opium question even yet more studiously and diligently in hand. The task, it is true, is one of great magnitude and difficulty, but "unto the upright there ariseth light in the darkness."

It is an interesting fact, not generally known, that the Society for the Propagation of the Gospel was founded in 1646 by an Act passed by the Puritan Parliament of that date. A collection was made at the same time throughout all the Presbyterian congregations in England, which was the foundation of the Society. Missionaries were at once sent out to the North American Indians and to the negroes in Jamaica. At the Restoration of Charles II., the original Act of Parliament, founding the Society, like all other Acts passed by the Puritan Parliaments, became null and void, but a fresh Charter was granted to the Society in 1663. On the foundation of this, in 1701, was built the present Society, which was inaugurated by the presentation of another Charter by William III.

We have been privileged recently to listen to the recital of the experiences of some Zenana visitors in this city, showing that a spirit of enquiry is abroad that is very encouraging. Many women are believed to be Christians at heart who cannot see it to be their duty to come out for baptism, or dare not face the outcasting from home and friends that would ensue from open declaration of faith in the crucified Saviour, but who abstain from heathen practices and receive direct answers to prayer. Among the men too, are some who like Nicodemus come stealthily to hear the word of God. These almost persuaded ones, and secret disciples, need the prayers of God's people.

With the spread of education in this country, there is and will be, an increasing demand for literature, and while the forces of evil are pushing their mental and moral poison on every hand it behoves Christians to use every effort possible to spread books that will elevate and ennoble the readers, and benefit their souls as well as their minds. It is with great satisfaction therefore that we present our readers with the following statistics of a new departure in this direction in Bombay.

Although the "Watchman Book Repository" was only opened in 1887, its sales for the year ending June 30, 1888, were Rs. 3,750. Adding the sales of the *India Watchman*, Rs. 498, and Purity publications, Rs. 922, this new office shows Rs. 5,170, received as sales of English books and papers. This is about one-fourth of what the Bombay Tract Society received for the same class of sales; and nearly one-half of the Madras Tract Society's sales of similar literature according to the last reports we have.

A Christian philosopher has said, "Absolute dependence upon God for inward and outward results, is one of the first principles of religion." If this be true, how few comparatively, understand "what be the first principle" of religion

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mrs. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

ONE DAY IN SEVEN.

It is a fact beyond all controversy that the strongest and most powerful nations of the present day, the strongest intellectually, and physically, are those which adhere in the strictest manner to the command of one day's rest in seven. In the latter part of the last century, the value of the strict observance of this important provision, was strikingly illustrated in the British Colonies in North America. It was the custom in those days, before railways were thought of, for heavy goods to be carried from one part of the country to another by great six and eight-horse wagons. The carriers generally travelled in company, twenty or thirty wagons together, and made a circular tour of, in some cases, many hundreds of miles, which took several weeks to accomplish. It was their custom to travel all the week through, and on Sundays as well. On one occasion one of the carriers fell ill on the Saturday night and was obliged to stay behind the rest of his company with his wagon and horses. He was well enough, however, to start again on the Monday morning, and by Wednesday night he had caught up with the rest of his companions. When Saturday night came round again, he found that his horses were very much fresher than the others, and he determined to give them another rest on the Sunday, and again caught up with the other carriers on Wednesday. In a short time he found that the saving in horses, from their superior health and strength, was becoming a very satisfactory pecuniary inducement to the Sabbath's rest, and before six months were over the whole system of carrying in the district was revolutionized—everyone giving themselves and their horses a day's rest in seven.

The necessity of this is as true with the human frame as it is with that of animals. For a continuance in hard work, year after year, with the accompaniment of health and strength, one days rest in seven is absolutely essential. This is equally necessary whether the labour be bodily or mental. At the time of the French Revolution, when everything changeable was attempted to be changed, the day of rest was altered from one day in seven, to one day in ten. But a speedy return to the old system was soon found to be necessary. Mr. D. L. Moody, in his evangelistic campaigns in England, made it a positive rule to do no preaching or speaking on Saturdays, though he was hard at work on every other day addressing many thousands of people. Indeed, we have every right to say from human experience that one day's rest in seven is a law of necessity as deeply implanted in the physical construction of the human body, as that of gravitation is in the movements of the heavenly bodies. Do Christian workers in India sufficiently remember this? We fear that the climate is sometimes unjustly blamed for what is due to another cause. There is no time lost in sharpening the scythe.

Nor let us forget the spiritual benefits of an occasional day alone with God. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."

THE MISSIONARY BUNGALOW.

Is it or is it not right and lawful for a missionary to provide his home with the comforts as well as the bare necessaries of life? Is a bright and attractive home a hindrance to the missionary's work; and must the servant of God deny himself all temporal comforts if he would be a successful soul-winner in this land? These are questions which have been brought to the front of late, and it is important that we, as missionaries, should face them, and find out the mind of God on this point.

This question, in common with all others, whether of greater or less importance, that in any way concern the life or the work of Christ's messengers, hinges on the great question is Christ the Lord of all? Are His claims first in our hearts and lives, or has He only a partial dominion? The fully consecrated soul whose affections are set on things above, *not* on things on the earth, will not feel any desire to crowd his home with mere useless adornment; his Lord's money must be better employed. Gold bracelets and other ornaments, grand pianos, a superabundance of lace curtains and antimacassars, &c., do not tend to promote health or happiness, and consecrated silver and gold cannot be spent on them. The thought of mere useless show has no place where the house is furnished for the Lord. "A man's life consisteth not in the abundance of things which he possesseth", and it is often found that the simplest homes are the happiest.

Paul said "all things are lawful for me but all things are not expedient." We have a right to furnish our homes, as God gives us the means, with all that we need for comfort and health, not for luxury: but we have also the right to waive that right when the voice of God in our souls tells us that it is not, under existing circumstances, expedient. Let us lay aside every weight whether it consists in the cultivation of society claims, or in the care of a large and elegant establishment. Anything that hinders us in our work must at any cost be laid aside. But there can be no hard and fast rules laid down, as to what, in the way of home comforts are hindrances to Gospel work. We are each of us individually responsible to our Great Master before whom we stand or fall. The voice of God in our souls should be our guide in all matters and not the counsels of our fellow-men.

"Happy is he who condemneth not himself in that thing which he alloweth." God is not glorified in a handsome bungalow which makes the Natives feel the great distance between them and the European *Padri Sahib*, neither is He glorified by the utter disregard of outward appearances which would make it seem that Christianity has a coarsening rather than a refining effect upon the character. He is glorified by the obedience of His children and by their waiting upon Him for guidance and then carrying out His will. If the Lord has called one of His children to deny himself and take a more lowly walk than his fellows; and his neighbour tries to prevent his doing so, will not the condemnation of him who giveth the Nazarite wine to drink, (Amos, 2—12) attach to the one who ridicules or judges his brother who is, according to the light given him, doing His Lord's will? But, on the other hand, neither should he who feels himself called to a life of extreme self-denial judge those who have not felt a similar call. Surely in this connection also the words of the Apostle are appropriate "neither is circumcision anything nor uncircumcision but in obeying the commandments of God."

In the home where Christ reigns, where "holiness to the Lord" is written on all the appointments of the house, where the Lord's faithful stewards spend the silver and the gold with which He has entrusted them under His immediate guidance and direction, the comforts which His bounty provides will never be a hindrance. To those who live close to God, who seek to know His will in everything, God will reveal Himself, and there will be no doubt in the minds of His faithful children as to His will in this or in any other matter.

"A tent or a cottage, why should I care?
They are building a palace for me over there!
Though exiled from home, yet still I may sing
All glory to God, I'm the child of a King!"

E. H.

A HAPPY CONVERT.

In "A Glimpse at the Indian Mission Field," Mr. Wellesley C. Bailey writes regarding his visit to Calcutta:—

After breakfast I visited a converted Brahman pundit. He had been what is called a "titled pundit," and of the very highest standing. His wife had been a true believer, and died in the faith, but was not baptised owing to her husband's opposition. He was very unhappy as a Hindu, so became a follower of Keshub Chunder Sen, the great Brahmo Samaj leader; but there too he did not find peace. At last, on the death of his wife, he turned to the Christian scriptures to see if they could give him what he sought, as the Brahmos could do nothing for him, and in this way he came across Dr. Baumann. For a long time he could not get rid of his pantheistic ideas, until one day, while sitting in Dr. Baumann's study, Dr. Baumann said to him, "What greater proof could God have given of His love than to have given His Son to die for us?" The old man asked, "was it true that He had done so." And Dr. Baumann said, "it is so written," and read to him the verse, "God so loved the world," &c. The man said, "read that again" and Dr. Baumann read. "Read it again," said the pundit; and as it was being read to him the third time the tears streamed down his cheeks, and his heart was won. Only another instance of the power of the living word, and another proof that "it is not by might, nor by power, but by my Spirit."

The pundit proved his sincerity by becoming a zealous preacher of the gospel; but first he came to Dr. Baumann and asked if he could be baptised for his departed wife as well as for himself, as he was greatly troubled that he had been the means of preventing her from being baptised. However, when he understood that that could not be done, and, moreover, that there was no necessity for it, he was satisfied, and so was baptised himself. Some time after he was one day preaching in his village, when he was suddenly seized with paralysis, and he has been confined to his bed ever since; of course the heathen say that such a stroke was to be

expected, after his having left the religion of his forefathers. His influence is not altogether lost, however, as he now spends all his time in writing tracts. I had a most interesting conversation with him to-day, but by interpretation, as he could not speak English or Hindustani, while I could not speak his Bengali. When I was leaving he said to me, "well, sahib, by and by we shall meet up yonder (pointing upward with his hand), and then we shall be able to speak the same language." He looked so bright and happy the whole time I was with him.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

MISSIONARY SELF-DENIAL.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I read with much interest in your last issue the letter from "A Missionary," on the subject of the self-denial of missionaries in India. It is unpleasant to find that while the missionaries feel that they are making much self-sacrifice very few of those for whom they profess to work admit it. I have had occasion to speak to a great many of my countrymen about the self-denial of missionaries, and it would seem strange to say that not one of them admitted the fact. Said one who was far from his home among strangers and receiving almost nothing like an adequate support—"Talk of the self-denial of missionaries in their comfortable bungalows with the salaries they receive! Give me their allowances, the comforts and the privileges they enjoy and I am willing to go to the farthest ends of this wide world." I tried to shew what a trial it must be for the missionaries to live so directly under the sun after being for generations accustomed to the snowy climates of England and America. But I could not refuse to see that the British soldiers and a vast multitude of others who work for gain in India were not much better off. I could neither deny the fact that many an Indian has gone to work in the cold climates of the west or in the fiery furnaces of the partially civilized coasts of Africa. I think the truth about the missionaries is, as your correspondent says, that they have crosses to bear, but they also enjoy not a little of earthly comforts. A young missionary friend said to me once that she found herself in the midst of such an abundance of comforts that she could not conceive how to make a sacrifice. It is not however the fact that missionaries lead a life of comparative freedom from care that takes away from the respect they command among the people of this country; but I think it is in proportion as they talk of their self denial that the little round of their comforts assumes an exaggerated appearance. The idea of voluntary resignation of all earthly comforts seems so inseparably to be connected with that of working for the kingdom of God that, some think it impossible to accomplish any thing except when we expose ourselves to all pecuniary inconveniences. When I was a boy the parable of the talents appeared to me like a hidden treasure. I thought all I had to do was to be extremely learned and hoped that the world would so admire me that they would flock to the Saviour I would preach I have found that some workers for souls harbour the idea that their success is to depend upon the admirable ideal they present by means of what is personally connected with themselves. Their learning, their reputation, their ascetic lives will convert men. Of course, I do not mean that earthly comforts are to be sought and retained even when they stand in the way of our being made vessels meet for the Master's use. But I hold that it is not impossible to work usefully and successfully even while we have them. I love and sympathize with the Salvation Army a great deal more than many of my friends. But I was providentially kept from enlisting myself as a soldier. And now, I think, however enviable any position may be, whenever it stands in the way of our being more useful it is not to be retained for its own sake. In short I believe that the Lord wants us to enjoy or deny ourselves all comforts within our reach, according as they are *needful* or otherwise. Instead of thinking it necessary that the Indian youth must lead a life of austere self-denial, I believe that while the Lord calls a Matthew from the tax-gatherer's desk. He also refuses a saved demoniac to follow Him everywhere.

More than the so-called comfortable lives of missionaries what surprises the Hindus is that instead of knowing nothing but Christ and Him crucified, missionaries go in for education and other kinds of business. Howsoever noble their motives, and whatsoever their carefulness to do it all for the Lord's kingdom, they are mis-understood.

A young man complained to me, that he had been told by the head of a missionary institution, that he might receive instruction in it without charge, but was told to pay all his fees, just at a time when he could not leave the institution and join another. Now I am sure there must have been some reason for the missionary's telling him to pay the fees or there must have been some misunderstanding in the matter. But if the young man went about complaining as he did he could create upon minds already disinclined towards missions a very unfavourable impression.

Misunderstandings do take place, and woe to the world for offences. But when Christian missionaries follow their Lord and bend all their energies to the one point of *preaching* the gospel to every creature they avoid many a danger of this sort.

In conclusion, I would ask all dear and respected missionary brethren to find out for themselves how much *preaching the gospel of Christ* they do in their round of business.

A. J. J.

To the Editor of the "Bombay Guardian."

SIR,—In the last number of the *Dnyanodaya*, the editor quotes the authority of his old mother in America, who advised him to keep an esthetical home and surroundings in India, in answer to the comments of your correspondent "A Missionary" on the luxurious lives of certain missionaries; and asserts that men brought up luxuriously cannot be indifferent to ideas of comfort and elegance. But it is strange that an educated American should oppose the authority of a lady, however eminent to high principles of conduct, since he must know that women are usually influenced by considerations of taste rather than of principle. Besides, is it true that men brought up luxuriously are incapable of adopting a plain style of living, in harmony with the exalted lives of the Apostle Paul and his Divine Master? Though the former was a gentleman of the highest culture and social position, he brought himself down to the lowest level, fraternizing, on terms of perfect equality and fellow-feeling, with the runaway slave Onesimus; and though the Lord Jesus thought it not robbery to be equal with God, still He made Himself of no reputation that He might save souls. Sir William Hunter, in his article on Missionary Enterprise in the *Nineteenth Century*, speaks of men of the highest culture and birth from the Universities of Oxford and Cambridge as having settled in Bombay, Delhi, and Calcutta, leading lives distinguished by "simple and unostentatious asceticism, and rendering daily service to others without thought of themselves;" and that these men of self-sacrifice "are creating a deep impression. Their deaths produce a deeper impression still." Even the Pagan Buddh, the great renunciationist, was a king's son, who lived in affluence and splendour, but he renounced all these that he might bring about his great purposes. It is this soft and effeminate self-regard—an over-anxious care of one's own comfort, position, and honour that must be said to convert not few missionaries in these days into the innocent beings that they are, unfit for aggressive work, and unfit for constructive work. The genuine missionary may not be an ascetic in the sense that Mr. Tucker, the Salvationist, is; he may not live in a small, uncomfortable house, with scanty furniture; he may not trudge along the streets, but may have his carriage; he may dress well and live comfortably; but he will not be conscious of his comfort or happiness. He will be ashamed to acknowledge even to himself that he is studious of his ease and comfort, and would regard himself as a reprobate if he should ever be betrayed into making a public acknowledgment of his worldliness. I do not believe the father of the Editor of the *Dnyanodaya* would have owned, at least openly, the existence of so much of the mundane element in his life.

And the men who are conscious of their fancied birth, and position, and surroundings are the people who are most narrow and deficient in courtesy and kindness to the Natives: they are persistent followers of the "unclean-beast theory" in regard to the blacks among whom they live and for whose benefit they profess to labour. The truly rich, and genteel, and cultured are most self-forgetful. This was particularly observed by Mr. Moody, when he opened his last campaign in England. He found Lords and their wives ready to serve in offices absolutely menial in order to enable cabmen and poor women to attend his meetings, which he said no Republican American would ever have condescended to do.

The married man must have comforts which the unmarried does not need or care for; his wife and children cannot endure the hardships which he can; and many a man who had been an ascetic in his single state, has been forced afterwards to adopt a mode of life which he never dreamt of ever taking. The University brethren whom Sir William Hunter praises are celibates, and as such they can manifest the noble renunciations that they do. But, nevertheless, it is a shame and reproach to Christianity, when its preachers openly promulgate worldliness, though under the lofty name of esthetics. These proud apostles of estheticism would drive away the Galilean Peasant who rules the noblest minds if He sought entrance into their sumptuously furnished and delicately scented homes whose thresholds are actually seldom darkened by the black shadow of the dark-coloured man or woman of India.

A NATIVE.

"THE MISSIONARY BUNGALOW."

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have read in the last two numbers of the *Guardian* letters from one signing himself "A Missionary," and speaking of the missionary bungalow with its furnishings as a great hindrance to the work which we are sent here to do. The drift of these letters is that the missionary's influence among the Natives, both Christian and non-Christian, is greatly weakened: and that the care of his house and family absorbs the principal part of his time, leaving only driblets for real, effective work. The letters seem to be an arraignment of missionaries as a body for idle ease and inefficiency. He nowhere says that there are exceptions to this state of things, or that there is a difference in missionaries, some being more remiss than others. They are

spoken of as a class. I do not know in what part of India his lot has been cast, but he seems to be Pauline in one or two respects—he has been "in perils of robbers," [bad servants,] and "in perils among false brethren."

Now I do not propose to reply seriatim to the charges of your correspondent. But I would suggest that if missionaries as a class are such as he represents them to be, the fault is not in the bungalows, but in the men themselves. A thoroughly good man will not be spoiled by a comfortable bungalow. Any missionary who can spend his time chiefly in pottering about his house and furniture, has certainly mistaken his calling; and, (unless he is converted,) the sooner he resigns and takes up some secular employment, the better it will be for himself and for the missionary work.

There is nothing said in these letters of "A Missionary" of the spirit with which one works, or the possibility of using the comforts of a home so as to forward his work. The only remedy suggested is to get out of the bungalow. The implication is that keeping up a bungalow in "a certain style," with servants, &c., "inevitably" absorbs the missionary's time. If I thought this were true, I would say, by all means get out of the bungalow as soon as possible. But I have had some experience in a "missionary bungalow," (I am not sure about the "style" to which your correspondent refers,) and I have seen a good many other missionaries and their work. I can say with truth that the description which is given in the second of the two letters *does not apply* to them. So far from "frittering away" their time in trifling matters connected with repairs of the house and housekeeping, many hours of solid work are put in day after day. I should feel it a cruel slander to say they are not hard-working men. And the wife of the missionary too, works in schools, care of the sick, care of the children, translation of books, these are her occupations day after day and year after year. It is true, a negligent or dishonest servant can cause much trouble. But there are also good servants, helpful, and true; and some such I have known who continued ten, twenty, and even thirty years with the same family. They carried on the work of the household so well that the missionary's wife could command most of her time and strength for missionary work. I think it is seldom true that "nothing worries a missionary's wife so much as her house-keeping." The burden of domestic cares is no doubt often heavy enough. But this is true not alone in India, and with native servants; it is so the world over. But tenfold heavier than this among missionaries are the burdens that come in connection with the sick and dying, the erring and fallen among Native Christians and pupils in the schools, compared with these, household cares are but as mole-hills to mountains.

The usefulness of a missionary, or of any man indeed, depends much more upon the *spirit with which he carries on his work than upon his surroundings.* There is a way of using the bungalow and all it contains so as to show the Natives that we consider it the gift of our Heavenly Father; meant to promote our happiness and that of others around us. I knew a Collector in India whose pay was ten times that of the missionary, and the furniture in his drawing room may have cost ten-fold that in the missionary bungalow. But the humble Christian spirit of the man, permeating his whole life, made himself and all his house a constant testimony for Christ. The native Christian was just as welcome to a seat in that drawing-room as the Saheb, and he knew it. So let the missionary have the spirit of his Master, and His earnest love for lost men; then the bungalow will not stand in the way of his usefulness. The Master will use him and all He has given him to help forward His own work.

I do not believe in trying to make much capital of our self-denial in coming to India. Whether the natives understand it or not, it is "nothing to speak of." Earnest, constant work for their good, sooner or later they will understand. However much we have done, it will seem but little of what needs to be done, and we shall wish it could have been much more. But the charge that we are frittering away our lives in trying to keep up a certain style of living, and busying ourselves about trifles, not doing real, honest work, is unjust, and I repel it with a touch of indignation.

ANOTHER MISSIONARY.

JESUS ADORED IN THE HOUSE OF DEVI.

To the Editor of the "Bombay Guardian."

SIR,—I had the pleasure, on Tuesday, last week, of organizing a very promising vernacular Bible School (that is, a school conducted on the same principle as a Sunday School but only held on a week day) at a village about 1½ miles from the Parsonage at which were present 28 boys and 17 girls, adults not being taken in the account at all.

On arrival at the village in question, while the Native workers published the news that a school was to be organized, I viewed the land with a view to the selection of a suitable spot on which to have the school. I suggested the occupation of an elevated space right before the home of one of the inhabitants, but the owner thereof—a man of authority in the village—said that he would have the verandah of his temple (which was dedicated to Devi) properly swept up for the required purpose. I said, won't the people object? No, said he, the property is ours. One of our young workers *immediately coming* up to me in great fear said that others who had a share in the building are bound to object. I said let us go right in, as we have authority to do so. Soon "Jo pápi Yisuh kane áwe" was sung with the cymbal accompaniment. The village was stirred. Adults came post-haste to the spot. The boys took their seats to the right and the girls to the left. The first part of Mudge's Catechism, consisting of over a dozen questions, was taught them. With glistening eyes, smiling faces and joyous alacrity they clapped their hands at our request while the chorus of the hymn in question was sung, "Yisuh Masih mero práná bachháyá" Oh! we had such a good time in the presence of the Lord in the house of *Devi—blood-thirsty Devi.*

This is but one of the many such schools we have in this Cantonment.

THOMAS MORTON, Pastor,
Methodist Episcopal Church. Mhow.
M. E. Parsonage.
22nd August, 1888.

A SUGGESTION.

To the Editor of the "Bombay Guardian."

SIR,—The scientific and religious articles which have appeared in the Christian Almanack for the current year are very interesting and worthy of perusal by all, especially by those who have the book in their possession but have not yet had either the inclination or the time to do justice to them.

The full-page illustrations are varied and exquisite; and so are also the smaller ones which enrich the work by each heading a monthly calendar; in the latter case, however, the absence of the names of the scenes they represent, render their identity doubtful and difficult, particularly to one like the writer whose memory fails at times to serve him right in respect of the names of persons and places.

In my opinion, should the omission—if I am allowed to term it as such—be supplied in the next year's issue, it would doubtless add to the attractiveness of the representations by presenting to the minds of the readers some pleasant associations of the past, if they had ever visited the scenes in person.

A READER.

CORRESPONDENTS WANTED.

To the Editor of the "Bombay Guardian."

DEAR SIR,—If any of your readers desire to promote the observance of the Lord's day by writing letters, &c., I shall be glad to suggest a plan of doing so. It is especially desirable to have a correspondent in Bombay and one in each of the larger cities in India.

Explanatory circulars will be sent to those interested.

W. J. GLADWIN.
Grant Road Bridge, Bombay.

X.—We do not think any good result is likely to accrue by opening our columns to a discussion on the mode of baptism. Let every man be fully persuaded in his own mind.

S. G. L.—We regret to differ from this esteemed correspondent, but cannot see that the interests of truth would be served by publishing his letter. We do not feel that his grounds of denial are sufficiently definite to warrant a contradiction of the article in question. It was understood that the writer, whom we have known for many years, had made special and particular enquiries on the spot.

PASSENGERS ARRIVED

Per P. and O. Str. *Siam*, August 19:

From London—Mr De Mello Mr D Fraser Mr Fraser Junr Major Garfitt Mr and Mrs Heller Mr Yule Mr Scaly and Mr Duffy.
From Marseilles—Mr Kingsman.
From Brindisi—Captain Barnett Mr Gamble Mr H T Rice Mr Eardly Wilmot Dr Reid Lieut Borradaile Mr and Mrs Voight Captain Walter Mr Buskin and Rev Goldwyer Lewis.
From Ismalia—Mr Britton and Mr Guzder.

PASSENGERS SAILED

Per P. and O. Str. *Thames*, August 21:

For London—Miss Willis Mr G Savielle Mr Rowlinson Mrs Hamilton and child Mr H R Wisely Mr W J Oliver Mr Molloy Master Mercer Mr V S Sandeman Major F R Hamilton Mr C Runmuni Noir Mr W Watkeys Mr J M Marsh Miss Roberts Mr A M Archibald Mr Birkett Mr Lee Mr Grint Mr Macdonald Mr W Mayberry Miss Sankey Dr A V Anderson Capt and Mrs L Amedroy Mr F W Reeves Mrs J Stuart Swallow Mr S MacDonald and Mr H F Ferguson.
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The *New York Weekly Witness* says: A speaker at the John Street Business Men's Prayer-Meeting told a good story the other day in illustration of the necessity for a complete conversion. A man had a cur that he wished to get rid of, so he took it a long way from home and let it there. He then painted his house all over so that the beast would not know it if he came back, but forgot to repair some broken panes in the attic which were stuffed with rags. A few days after, the dog returned, and seeing an apparently new house in the place of his old home, was about to turn away, when he caught sight of the rags in the attic window. Then he wagged his tail and went in. "Just," said the speaker, "as the devil does when he finds a professing Christian who has not experienced a thorough change of heart."

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Domestic Occurrences.

DEATH.

BAKER—At the Friends' Mission, Hoshangabad, C. P., Margaret Rebecca, only child of Samuel and Anna Baker, aged 18 months.

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Advertisements.

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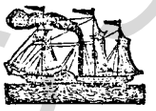

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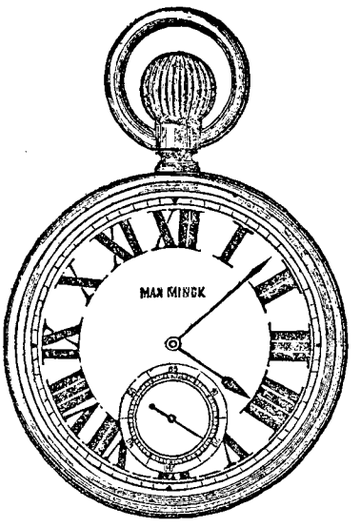

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